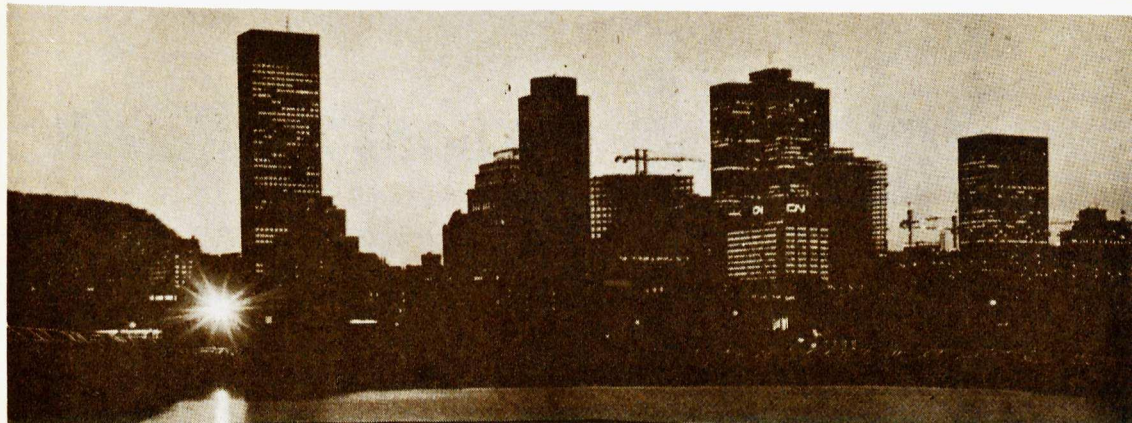




*A spécial report to
The Presbyterian Church in Canada
1969*





Into the '70's in life and mission

Report of

THE COMMITTEE ON LIFE AND MISSION
The Presbyterian Church in Canada



About this book

The Committee on Life and Mission prepared its report for study and action by the General Assembly. This book is an attempt to make that report interesting and useful to the Church at large.

Occasionally, comments have been added to provide clarification, and excerpts from other sources to stimulate thought and discussion. But many of the issues touched on by the report are large subjects, leading the reader into other books and documents. A few of these are suggested in the Notes (pages 66-68) to assist individual or group study.

Please note these features of the style and arrangement of the book:

- . All material from the report to General Assembly is printed in a wide single column.
- . All supplementary material is

printed in a narrow double column arrangement.

All proposals and recommendations made in the report to General Assembly are indicated by yellow colour bars in the left and right margins.

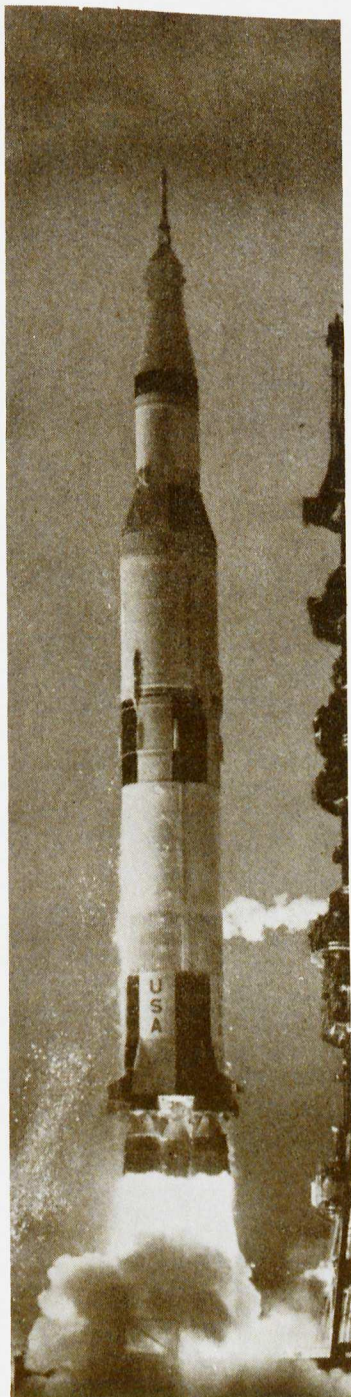
- . Information as to what action the Assembly took on recommendations is printed in italics following the recommendation.
- . Paragraph numbering has been added.
- . Each notation or bibliographic reference appears as a small number at the appropriate point in the text, and will be found at the back of the book.

Further comments about the report will be found in the Preface and Introduction to the report to the General Assembly which will be found on pages 70 to 72.

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Section One

General Issues

Foreword

1. The issues discussed in this report are the ones that Presbyterians have most frequently talked about in interviews and conferences during the past year. Those that are discussed in Section I are, in the main, broad in scope in contrast with the sharply focussed ones in the section that follows. To a large extent the issues in this section reflect general attitudes, feelings and convictions held by our people. This is not the kind of material that lends itself readily to firm recommendations and decisions by General Assembly. For this reason we confine ourselves to a single recommendation (see No. 1, p.27) that the material be commended to the Church for study.

Why these issues are discussed

2. In spite of the fact that these issues and the proposals accompanying them are of a very general kind there are several reasons why they are offered.

(a) It is part of our task as a committee to report to the church the things that our people are saying.

(b) It is necessary to draw attention to the points of tension and conflict among us as well as our points of agreement, so that we can deal with them in creative ways.

(c) The proposals (under the headings "What is Required") leave a great deal to local initiative: to individuals, congregations, church courts. This is as it should be. In our quest for renewal everything depends on what God's Spirit calls each of us to do. The way these proposals are developed will depend on the situation as it exists where we live - and on our commitment to Christ.



The time we live in

3. The prophets of the Old Testament and the apostles of the New Testament were skilled at discerning the signs of the times. Many of those who read the signs of our time find themselves torn between hope and despair, anticipation and apprehension. The technology that has released us from the drudgeries and the diseases of the past and built the breathtaking cities of the present threatens our individual sense of initiative and accomplishment just as the mighty cities bewilder their newest citizens who cannot cope with their insecurity, hurry and faceless crowds.

4. This is a time of heavy traffic of all kinds. People and ideas are moving over the highways and airways, the printed page and the channels. Presbyterians live in this mobile world like wandering pilgrims. But the vast experience and first-hand knowledge which fascinate and broaden them threaten their sense of identity and security.

5. Our children amaze us with the things they learn and experience even in their tender years. We glimpse a vast potential in their lives to achieve and see things that are beyond us to imagine. But they perplex us in the way they learn: not in a logical sequence of propositions and proofs but by experience, by total involvement, by sights and sounds more than by the printed page.

6. These forces of our time have had a massive effect on Presbyterians and on our neighbours throughout the world among whom we live and witness, and they have set many trends in motion.

7. One is the trend that turns people into things. The warmth of personal relationships, the sense of personal meaning and purpose, the voice crying in the wilderness, all tend to be submerged in the big city, the big corporation and even the big church.

8. This has set off a counter trend: a resurgence of the emphasis upon man, and this is to be found within Christian churches as well as in the non-Christian culture. This emphasis was exemplified in the theme of Expo '67 in our country: Man and His World. Man is being celebrated, and his emotions, his needs, his society provide the themes for literature and the arts.

(See Note 1, page 66)

9. There is the trend to rebellion and sometimes to annihilation.

The rebellion is directed against virtually all the traditions and structures of the past. Participating in it are those who are indignant with the double standards, the hypocrisy, the heartlessness and lack of purpose of established institutions. Participating also are those bent on the destruction of anything that happens to be in the way.

10. There is the trend toward what some people call the "apocalyptic." Literally meaning "revelation" or "unveiling", the word is associated with judgment, doom, the complete overturning of the old order and the establishment of the new. Both theologians and secular writers have taken to using it to convey a sense of a disordered, unprogrammed and tumultuous end of the era which they see portended in the chaos of modern society. The violent powers and energies of man which lie in his technology, his political structures and his teeming billions seem on the verge of ushering in a new age - either of fantastic achievement or satanic destructiveness. Convinced that change has quickened its pace, a restless generation has grown up that is completely out of patience with gradual improvement. They cry for freedom - now! and enjoyment, now! but their mirth often seems strained, hollow and mixed with foreboding.

11. In the midst of all this there is hope and joy, for Christians know that they, and their fellowmen, and the exciting time they live in are in the hands of the Creator and Redeemer of the world. (See Note 2, page 66)

12. What is Required: We must strive to understand the concrete realities of our changing environment, both in its destructive and creative, its disastrous and joyous aspects, and what it is to be Christ's people in this changing context. (Note 3, p.66)

The country we live in



He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.
Psalm 72:8.

13. Frequent reference is made to the "identity crisis" that afflicts our church. It is by no means limited to Presbyterians; according to some people, it is a Canadian phenomenon. The late Blair Fraser entitled his book in the Canadian history series *The Search for Identity*. New Brunswick's premier Louis Robichaud was quoted by the Toronto *Globe and Mail*, February 10, 1967, as saying "If Canada should perish, it will mark the first time in history that a nation dies from an overdose of diagnosis. If many commentators are to be believed, the spirit of Canada is neuroticism tied to a death wish. In Canada today we should spend less time taking our own pulse and more time taking hold of our opportunities."

14. A Presbyterian elder who is a specialist in mental health maintains that we know ourselves by the allegiances we hold. If identity is a problem in the Presbyterian Church, it will largely be solved by our allegiance to Jesus Christ and the hard tasks to which He calls us.

15. Canada's identity crisis may be solved in a similar way: by discovering allegiances and taking up hard tasks. At the present time there is a trend toward regional (or provincial) allegiances and a reaction against federalism. It is not hard to see why this should be so, with a country so vast in geography and small in population. Ours is a country of many regions and its east-west boundary line is in defiance of geography.

16. There are two identifying marks that set us apart as Canadians. The first lies in the blending and tensions of the two founding peoples: "les deux nations." The question of how these two peoples should relate to each other to the enrichment of both has been raised by the French Canadians during the quiet revolution of this decade, but the goals they seek and the demands they make have simply left most English-speaking Canadians mystified. The identity of all Canada including the Presbyterians in Canada must take into serious account the relationships between these two cultures. Nor can we ignore the presence - and the special needs - of two peoples who were here before the French and English: The Indians and Eskimos, to say nothing of the millions who have come to enrich this land from the other continents of the earth. (Note 4, p.66)

17. The other identifying mark of this land is its great wilderness. There are those that claim that it is the wilderness that has shaped our character and mood more than we are aware. Today it stands as a reservoir of great riches of which we in Canada must be good stewards for an increasingly needy world. (Note 5, p.66)

18. It is impossible, however, to think of Canada without also thinking about the United States. The enormous influence of that country on ours in every area of our lives demands of us that we think seriously about our national goals, and about how we can guard the rights of our people. We have even borrowed many of our causes and issues from the United States. For instance, it is easier to organize a protest march on Viet Nam than on the rights of French Canada.

19. What is Required:

(a) We are Canadians and Presbyterians. But we are also Maritimers or British Columbians, dwellers on the prairies or in the cities of central Canada. Our ways of work and witness, the needs of our communities and congregations, even our ways of worship will be conditioned by our environments. This means that the initiatives in our life and mission must come from the grassroots as well as from church offices. It also means that regional structures are important, because they reflect (or should) the interests and character of the regions where we live.

(b) Individuals, congregations and church courts need to be encouraged to develop their own characteristics in response to their environments.

(c) Our church needs to develop new expressions of its corporate life that will relate to the provincial and regional life of this country.

(d) Canada has been founded by two language groups and today we have two peoples each having a specific culture. Our Presbyterian Church must consider its responsibility towards the French work at a time when the identity between French and Roman Catholic tends to lose its meaning.

20. We must find ways to witness in a more effective manner in French Canada, especially Quebec. (See Recommendations 18, 19 and 20 under "French-Speaking People in Canada," pages 49, 50.)

The world we live in

21. We live in a world where one half the total population has moved out of colonialism into post-colonial nationalism in a short span of years. So mission patterns related to the colonial era are being adjusted to fit the movements toward nationalism.
22. We live in a world where revolution in communication and travel has changed the way people understand themselves and others. So mission focus is moving from mission "from us to them" to mission "on six continents".
23. We live in a world where there is growing conviction among Christian communions and communities now stretched around this earth that we must demonstrate a common loyalty to our Lord, integrity in his service, and a unified witness to his presence. So the church wrestles with the issues of ecumenism and the new divisions each significant step in this direction produces.
24. We live in a world where men and women are ravaged by wars they cannot understand or control, and which threaten to become a vortex into which many others are sucked. The news is so bad that many Christians dismiss the possibility of their having any good word, or any leverage for this kind of world.
25. We live in a world where millions of dollars are spent on ABM's and far less on international development. Yet outside of government and official programs there is a growing tide of volunteers for development tasks at home and abroad. Christian volunteers are taking part in new programs. Sometimes they succeed; sometimes they fail. But the volunteers have tried.

26. We live in a world to which God calls us to share in the hope, dignity, healing, and peace that he has willed for all his children. So the church cannot rest on patterns of overseas missions that were established in response to the conditions of 30 or 40 years ago.

27. What is Required: New eyes that see the world as a place where God is at work in and through all that is happening. New heart to feel with our brethren around the world who also reach for something more than war, poverty, and meaningless living.

New courage to work with God and our brethren in the building of the world of the present and the future. (Note 6, p.66)



Affluence and poverty

28. Canada is one of the privileged "have" countries of the world, yet as everywhere, poverty is a problem in our midst. Affluence, however, may be the subtler problem as the New Testament reminds us. Such intangibles as compassion, faith, responsibility, sense of purpose, courage and joy have poverty and affluence scales of their own.

29. There is a certain tendency to feel guilty about being either rich or poor; both conditions suggest something sinister. If we are affluent (and most of us are in comparison with the majority of people in other areas of the world) this ought to be a reason for being thankful instead of apologetic. The proper use of wealth and resources is a matter that few Christians have considered carefully enough, nor understood that the possession of them opens up many options and choices for a satisfying and useful life.

30. In any case, the church needs to rid itself of the notion that the poor are poor simply because they are shiftless and irresponsible. It needs to understand their plight, to work to remove the conditions that perpetuate their condition, and to free them for more purposeful and productive living.

31. What is Required: That congregations, congresses, presbyteries and other groups utilize the materials from the Montreal Conference on Church and Society, May 1968, (see Reports of Administrative Council and Board of Evangelism and Social Action), and make use of the people in their membership and in their communities who have the resources for coming to grips with the problems of affluence and of poverty in our society. (Note 7, p.67)

32. Furthermore, we need to take a share in the responsibility for digging out the roots of poverty throughout the world, and find effective ways to ally ourselves with governments and agencies that struggle against illiteracy, disease and maldistribution of resources in the world.

Presbyterians and change



33. "Renewal" is a word frequently used by Presbyterians these days. It is a word that expresses the need our people feel for change in our worship, in our style of life, our government and our involvement in society. Our people differ among themselves on what they mean by renewal. Some think that a few necessary and urgent changes could be made that would immediately set things right. Others feel that nothing short of a shattering, profound revolution is necessary in order for renewal to take place in the life of our church. Still others recognize the indebtedness we have to our tradition and our heritage. They believe that a mature faith is one that is obedient to scripture and shares joyfully in the communion of saints.

(Note 8, p.67)

34. The dominant characteristics of people and institutions usually constitute the best and worst sides of their personalities. The Presbyterian Church is looked upon as stable, sensible, taking the long view, and not carried about by every wind of doctrine. But are our shoes nailed to the floor?

35. Our heritage is one of renewal and reform - and these involve repentance. Only an infallible church cannot repent, and we are not an infallible church.

36. The yearning for renewal that is so widespread in our church is largely the result of a sickness in the hearts of many of our people which is closely akin to a sickness in all society. This sickness is characterized by a sense of emptiness in human life, and the notion that it is without meaning and purpose. Among church members the sickness is deepened by the fact that they feel that the Christian faith ought to supply a sense of fullness and meaning. Where these are absent a crisis of faith often occurs and doubts arise about the validity of the gospel.

37. What is Required: Christians need help to understand that renewal occurs in response to challenge; that the renewal of our faith is tied to our ministry to the real needs of men, and that the prerequisites of renewal include worship, prayer and fellowship.

Our relationships with other Christians

38. We Presbyterians have for many years been interested in "our distinctive witness," although in recent years this has been very difficult for us to define. We have been very concerned lest our relationships with other Christians water down or compromise this distinctive witness, and for this reason we have been highly resistant to any talk of church union.

39. Meanwhile, relationships between Presbyterians and members of sister communions have gone on briskly. There has been a good deal of cooperation between neighbouring congregations and clergy of different persuasions. Presbyterians working in an office rub shoulders with Anglican or Roman Catholic office workers and discover that it is only on rare occasions that their Presbyterianism makes them distinctive. Families moving to a new neighbourhood are less likely to choose their church home on the basis of denominational loyalty than for reasons of convenience and meaningful personal relationships. Fellowship is established across denominational lines between Christians who live or work close to one another, and frequently this takes place on the initiative of Roman Catholics whose thirst for fellowship and meaningful faith is a phenomenon of our time.

40. Circumstances will not allow us to stay aloof from these relationships, nor should we attempt to do so. We have a vital contribution to make to these encounters arising from our reformed faith, and other Christians have a great deal to contribute to us.

41. What is Required: Presbyteries and congregations should be encouraged to engage in more action-oriented study of our relationship with other churches with a view to initiating local cooperative action in mission. (Note 9, p.67)

The relationship between church and society

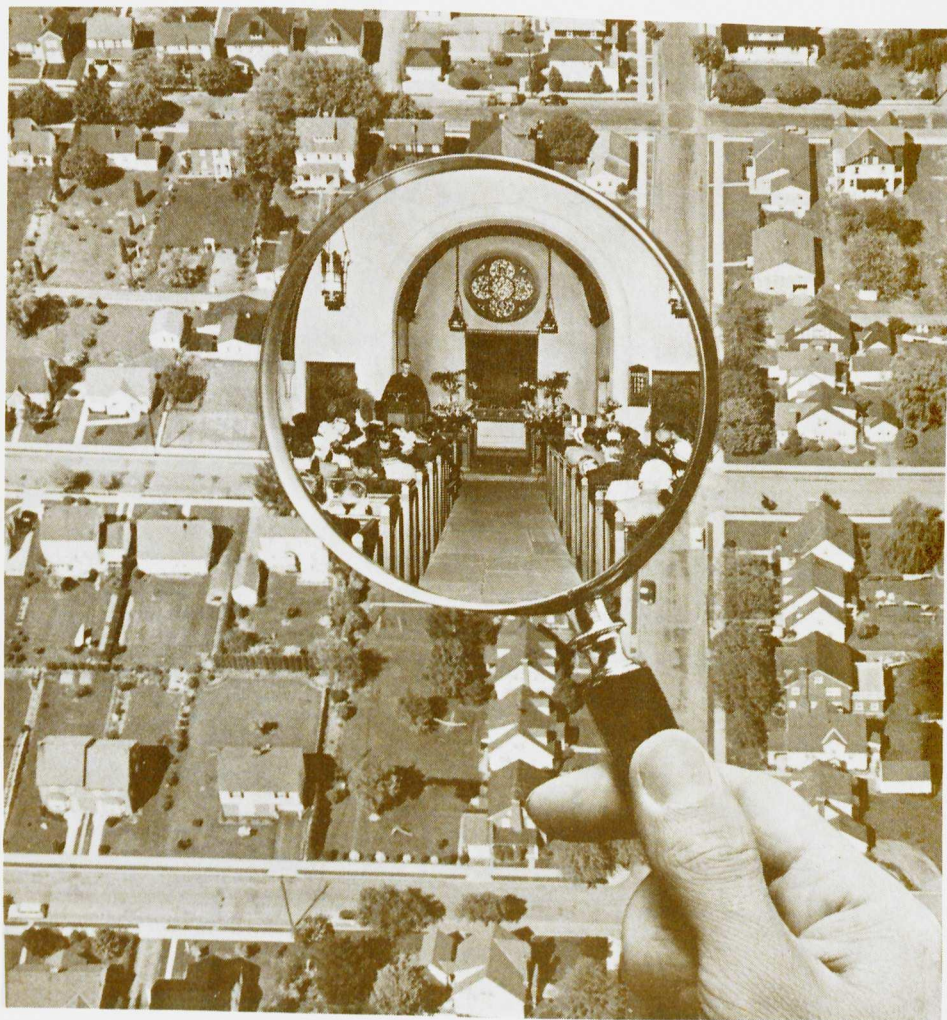
42. During the year of L.A.M.P., there has been a great deal of debate about the relationship between church and society. The debate goes on principally among people who are theologically trained, as they reflect the great theological ferment that is going on throughout the world.

43. But the discussion is not limited to theologians. Elders and church members are wrestling with the issue. Frequently they ask: "What are the appropriate concerns and activities of the church? Are human rights, economic and social justice, political issues, properly the concern of the church?" Some who believe that the individual Christian should be concerned about these matters and strive for solutions reject the notion that a congregation or a church court should take action or make pronouncements upon these issues.

44. The basic issue is two-fold: the need for a Christian understanding of the world and of the church.

45. In the first place, how are we to understand the world? The Bible uses "world" in at least two ways. On one hand, the Bible says, "God so loved the world....." The world is God's creation and the place where he is at work. On the other hand, the world of human society is regarded as fallen, corrupted, illusory, holding men in the grip of evil and death. At the present time our people tend to choose one emphasis or the other, and their choice determines whether they believe the church should stand aloof from the world or be committed to it.

46. In the second place, how are we to understand the church? Is it an outpost of the Kingdom of God, or does it have a greater degree of involvement in the world than this formulation



suggests? Should the emphasis be placed on the inner life of the Christian community - its worship and nurture, or on its outreach into society? And should this outreach be viewed primarily in terms of making a proclamation to the world, or should it be regarded as a dialogue with the world in which we in the church realize that the world has much to say to us, and that we need the world as badly as it needs us? A third option is to think of the church as so deeply involved in the world that even a word like

"dialogue" is inappropriate. In this view, the Christian participates fully in the world like yeast in a lump of dough, working for change from within the world itself, and being changed by it.

47. One of the main theological problems raised by this discussion is the tension between the uniqueness and universality of the gospel. "Uniqueness" refers to the Christian claim that only in Christ and his cross is salvation to be found. "Universality" means that the gospel of Christ has relevance for the whole exciting, expanding universe. In our midst many people put emphasis on one or the other of these key words. Others believe that they must be held firmly together, and contend that "the uniqueness of the gospel is to be found in its universality, and its universality is to be found in its uniqueness."

48. The discussion of questions like these has gone on down through the centuries, but they must be answered afresh. There are two reasons for this. Firstly, there is evidence that the debate of these issues has reached the stage of sharp disagreement and conflict at many levels of church life. The issues must be faced with as much candour, openness and willingness to understand as we can bring to the task. Secondly, the discussion of these matters is not simply an intellectual exercise. The way we answer these questions affects our strategy and tactics in mission whether it be on the congregational level, or the courts of the church, or in the life and actions of the individual Christian. The best example of this can be found in the tensions that frequently exist between exponents of evangelism and exponents of social action.

49. What is Required:

(a) We need to bring together, in dynamic and creative ways, the exponents of varying emphases and strategies in our church.

(b) People in the congregations need more encouragement and help to study social issues, so as to deepen their understanding and equip them for an informed Christian participation in the life of the community, the nation and the world. (Note 10, p.67)

(c) Presbyteries should be asked to study the differences of viewpoint that exist in the church regarding the relationship of the church to society, so as to help clarify goals and missionary strategies.

Communication

50. There are two kinds of communication we discuss here. The first kind is communication between persons and the problems that church people face in this regard. Secondly, we discuss the impact that modern technology has made on the ways we learn and understand.

Communication between persons

51. Communication is one of the great "in" words of our time and church people talk about it a great deal. They frequently say that there is a lack of communication between persons, between their congregation and other groupings in society, between pulpit and pew, between age groups or between church agencies and the grass-roots.

52. When they talk about the barriers to communication they usually refer to the church's vocabulary or its ways of worship or the procedures of church government. But many speak of a barrier that is deeper and more serious. They refer to a reluctance among church people to be honest about the way they really feel and think. It has almost become a cliché that there is more genuineness, openness and acceptance outside the church fellowship than in it.

53. If it is true that some church people wear masks of unreality and pretense, part of the explanation may lie in a feeling that any admission of inadequacy, doubt or sin would be a betrayal of their role as members of the church. This would suggest that they have not really comprehended the gospel (that in Christ they are forgiven and accepted) and that all they have really heard is the law with its imperious demand to be good.

(Note 11, p.67)

The key social change of the mid-20th century

54. As a result of the Communications Revolution - especially television - there is a new way of comprehending reality.
55. Whereas reality was comprehended by the written description or narrative, in which bits of the whole followed one another in logical sequence leading to logical conclusions - reality is now comprehended as a whole situation. (This oversimplification is for the sake of distinguishing the difference - in fact the change is a trend.)
56. It used to be commonly asked of a church, "What is its doctrinal position? What does it stand for? Does its constitution allow for reform?"
57. While these matters are still important, people today, especially young people, who comprehend reality in total situation (e.g. T.V. presents a total situation and flow of reality, rather than in bits logically pieced together) look at the church to see if there is something happening there in which they can put themselves and participate. If not, they switch us off and tune into another channel.
58. The former period was characterized in the church by a suspicion of the movies as a medium. Today is characterized by the field of popular communication being more and more taken over by this very medium via T.V. Many magazines are going out of business.
59. In the former way of comprehending reality, one could hold the data at arm's length, as it were, and make up one's mind at the end of the examination whether to support or oppose, whether to believe or not believe, whether to affirm or deny.
60. In the newer way of comprehending reality - one actually or vicariously puts one's self into the total situation whether it is a mission project of the church or a portrayal on T.V.; i.e. one becomes involved.
61. As applied to the church, learning will be by involvement, loyalty will be to a missionary fellowship, i.e. a church that is going somewhere. So involvement leads to planning. (This is not to be deplored, because this is a return to a New Testament characteristic; cf. Jesus' use of life situation parables rather than theory.)

62. What is Required:

(a) We cannot take it for granted that communication really takes place in our congregations and presbyteries. We need to take definite steps to open the channels of communication so that trust, real listening and mutual acceptance may flourish among us, and so that we can minister to the deep, intense, unspoken needs of our fellow Christians.

(b) We need to make better use of the media of communication. (Please see the recommendation on this matter under the heading of "Communications" in Section II of the report, p.61.



Freedom and authority

63. In the light of the Christian gospel, what should freedom and authority mean for Christians, and how are these appropriately expressed in the life of the church? At the present time, many Christians fear that true authority is missing in the church, but from two different points of view.

64. Some in our church are reacting against what they regard as undue authoritarianism. This is directed against such targets as: legalistic attitudes in our church courts; an indoctrination style of education; the "preaching" mode of gospel communication. There is a cry for freedom from the strictures of creeds and codes. There is a search for a form of authority which is not so much imposed from without, as generated from within the Christian person.

65. On the other hand, some are worried about what seems to them an erosion of authority in the church. They regard standards for doctrine, ethics and church government as essential. They are troubled by evidences of abdication of authority on the part of ruling and teaching elders; as well as by many parents and adults. And they tend to see a close connection between rebellion against constituted authority and rebellion against God.

66. Generally speaking, people rebel less against authority than the abuse of authority. They react against a tyranny that is mindless, brutal and frightened; and also against a soft society that has no fortitude, standards or principles.

67. Whether in the home, or in society as a whole, or in the church, an authority is needed which provides strength, cohesion, direction and protection for all the members. This kind of authority is blended with, and scarcely distinguishable from true freedom. The freedom of which the New Testament speaks

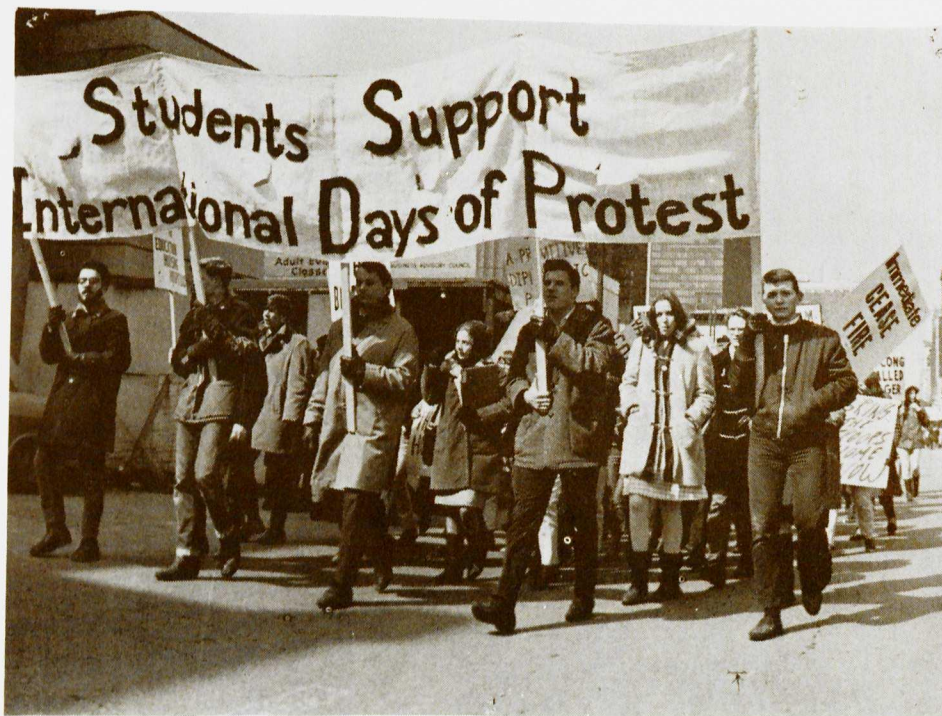
carries an authority with it - an authority which is accepted because people see in it love, justice, purpose. Conversely, there is true freedom in this kind of authority, because it offers the possibility of development and integrity, while honouring the rights and needs of all.

68. What is Required:

(a) Effective authority in the church should be wielded, not on the basis of the office one holds, of age, or other similar prerogatives, but on the basis of personal maturity, experience and competence, and evidences of the presence of the Spirit of God.

(b) Authority in the church must be less "authoritarian" in spirit, and more in the mode of the Lordship of Christ who has freed us from bondage to codes, creeds and human domination; and made us subject to one another in love.

(c) Because freedom in Christ involves us in mutual responsibility, those who lead and govern, and those who are led and governed, must together serve Christ in mutual helpfulness for the sake of the world for which Christ died and rose again.



Our goal

69. What is the Presbyterian Church called of God to do in our time? This was the main issue the General Assembly committed to this committee, and we can report that it has been raised again and again as congresses, congregations and presbyteries have asked themselves: what is our goal?

70. We can report that a great number of our ministers and laity are able to articulate their answer to the question in very positive terms. They see that the goal of the church's life cannot be stated in a single sentence, because there is a richness and fullness to our life as Christians which has several dimensions to it. There are three emphases that John Calvin made centuries ago that are still valid and necessary. These include the God-man relationship expressed in worship; the relationship between Christians expressed in fellowship, nurture and education; the relationship between Christians and the world they live in, often described in terms of outreach, mission, evangelism and social action.

71. But this balanced view of the church's goal is not shared by all our people. Many of them tend to adopt a single view and write off the emphases of others as irrelevant. Some see the church's goal in terms of evangelism: in proclaiming the gospel and winning men to Christ. Others see it in terms of social action. Still others shun both of these outward-looking goals, placing their emphasis on the worship and educative functions of the church's life. To another group outreach (whether expressed as mission, evangelism or social action) is regarded as a movement that goes in the wrong direction: from the church into the world. They argue that God's presence permeates all society and the world; the proper Christian strategy is to live in the world as a sign of faith and hope. And there are many Presbyterians who fall into none of these categories, but consider that the only goal of the church is simply to stay in existence.

72. We believe that the best way to summarize the goal of the church is in terms of obedience to Christ.

73. What is Required: Obedience to Christ means:

(a) The starting point in our life and mission is in our allegiance to Jesus Christ. The starting point does not lie in our heritage, our doctrine, our church government, our common humanity. Jesus is Lord.

(b) He calls us into the service of the mission of God. Our priorities and the strategies we employ may change, but the mission of God remains the same. God's mission in our world is to save us and our world from sin and death. The needs of persons and the social structures they live in may differ considerably, but the basic need - for salvation - remains. This salvation which God accomplishes in his mission extends to all the slaveries by which man is bound: poverty, discrimination, ignorance, fear, bad habit, lust, pride - but the basic slavery is to sin and death.

(c) We share in God's mission. This means that we are called to share him with the world. The world understandably resents being "preached at" and resists any notions of a lordly church imposing itself on their lives. We share what we have received from God - not what we are in ourselves.

(d) Obedience to Christ involves coming to him repeatedly for cleansing and new life. If our outreach is not fed and sustained by worship and Christian nurture our outreach becomes mere social dabbling, without motivation, purpose or effectiveness.

(e) Obedience to Christ involves subduing the earth and enjoying God in our secular calling. As long as our life lasts in this world we are called to live, love, laugh, weep and die here. Our obedience to Christ and our awareness of him is not limited to our occasions of worship or "church work" but are extended to all our occasions in the whole created realm.

"All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell;
Come ye before Him and rejoice."

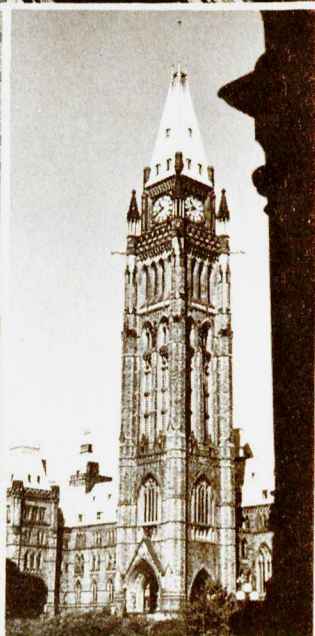


RECOMMENDATION 1: That this Section I of the report, "General Issues" be commended to the courts, congregations and people of the church for study and action.

The General Assembly approved this recommendation.

Section Two

Immediate objectives - Recommendations



Congregational life

74. The decision-making process in congregations today calls for competence in many fields. The expanding mid-week programs involving, for example, outreach, evangelism, fellowship, stewardship, social action, missions and audio-visual education are added to the traditional areas of worship, discipline and nurture in which the Session's rule is exercised.

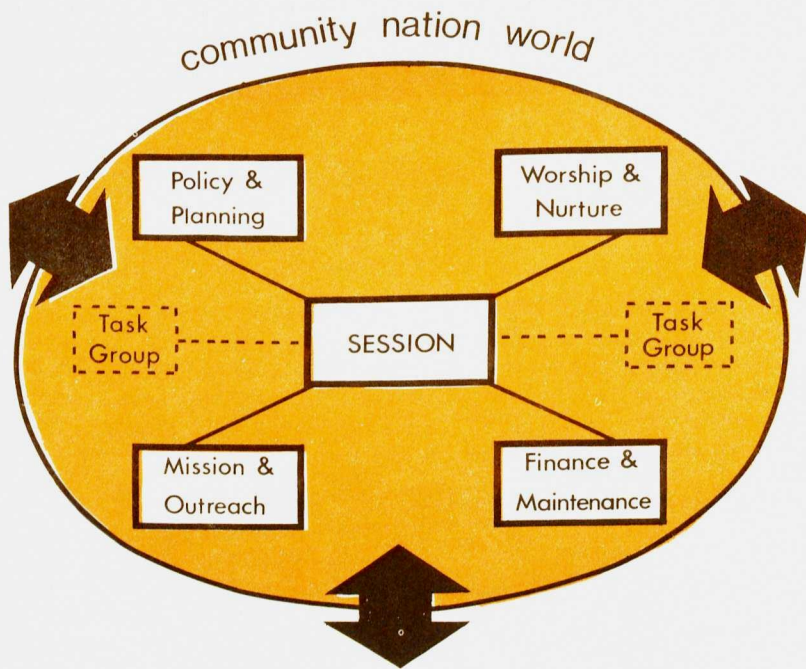
75. People who actually function as leaders in these areas whether men or women or young people, should be ordained to these functions as elders and thus help the Session to be the effective ruling body in the congregations.

76. The membership of the average congregation has a wider diversity of training and skills than ever before, and should be encouraged to participate in the decisions affecting the ongoing life of the congregation.

RECOMMENDATION 2: In order that Sessions might better plan, supervise, and execute the affairs of the congregation, a series of committees should be elected from the congregation, including committees of Policy and Planning, Nurture and Worship, Mission and Outreach, and a committee entitled Finance and Maintenance which would fulfil the terms of the Board of Managers as described in *The Book of Forms*, together with any other committees required by the local situation; the chairman of all such committees to be nominated for membership to the Session as soon as possible after assuming office, unless already a member.

The General Assembly removed the last clause of this recommendation beginning with the words "the chairman of all such

committees...". The recommendation was approved after this deletion.



Recommendation 2 suggests that a congregation have four standing committees as shown in the above diagram. Other committees or temporary task groups could be formed and dissolved as the situation and work required.

All committees and task groups would be related directly or indirectly to the Session, which would provide general supervision and retain final authority in all aspects of the congregation's life and mission.

Committees would care for the detailed work and would report at regular intervals as determined by the Session.

Anyone in the congregation could serve on a committee or task group. Rotation of committee membership would be desirable. A method would need to be devised for making suitable appointments to the committees either by the Session or at congregational meetings.

Recommendation 2 proposes that standing committee chairmen be elders of the congregation. The Assembly deleted this provision. Congregations are at liberty to name elders or others to these posts.

In each congregation, a statement of responsibilities should be worked out for each stand-

ing committee. The following brief comments provide only a bare indication of types of service that might be appropriate.

Policy and planning committee

Responsible for general planning and evaluation of the congregation's life and work, helping to establish broad program objectives from year to year.

The committee could use such means as congregational meetings, local conferences or retreats, and opinion surveys to help formulate objectives, policies and general plans which would be referred to the Session and to other committees or task groups for consideration, development and implementation.

Some congregations find it useful to have a program council to deal with "policy and planning". This body is usually representative of the major groups in the congregation, and would operate in place of a policy and planning committee.

Worship and nurture committee

Responsible for leadership in matters of worship, education and training, visitation and lay pastoral care of the congregation.

Many ministers and sessions are presently assisted in these

functions by committees of Christian Education and of church music. Further involvement of lay persons is suggested here, in the development of worship in the congregation, and in providing more extensive pastoral care services through such means as visitation and counselling services. The possibility of developing pastoral care services through elder's districts should be explored. Suggestions about church worship elsewhere in this report should be considered.

Mission and outreach committee

Responsible for leadership in evangelism, social action, special ministries in the community, participation in national and world mission, and personal witness in daily life.

This committee would lead the congregation in all aspects of its responsibility to the world around, by developing and implementing action programs.

Since a congregation is prepared for its mission in the world through its worship and nurture, the worship and nurture committee would be responsible for all education and training related to mission. Education in social issues and special training programs for evangelism, stewardship, eldership training, P.M., W.M.S., etc. would normally be administered through the worship and nurture committee.

Finance and maintenance committee

Responsible for the functions of the Board of Managers as described in *The Book of Forms*.

For most congregations, no change is required in the basic terms of reference as presently laid down. The relationship suggested above between the Session and the four standing committees are consistent with the provisions in *The Book of Forms*.

Present Boards of Managers should be briefed so as to understand their duties as the Committee of Finance and Maintenance and their relationships to the Session and to the other three committees.

In a few congregations, an act of incorporation governs the operation of the Board. In such situations the Board, as incorporated, would replace the proposed committee on Finance and Maintenance.



RECOMMENDATION 3: That in order to facilitate access to the court by the congregation, Session meetings normally be open, reserving the right to move in camera; and that the Clerks of Assembly be instructed to draft the necessary changes in *The Book of Forms* to be submitted to the Presbyteries for consideration under the Barrier Act.

The General Assembly approved this recommendation. It will now be sent down to the presbyteries for approval "under the Barrier Act." If a majority of the presbyteries approve, it becomes the law of the church provided the next General Assembly approves also.

Under existing regulations, "the courts of the church, except the Kirk Session, are open courts" (*Book of Forms* section 10) and "Meetings of Session are not open to the congregation; but the Session may hold open meetings when deemed advisable" (*Book of Forms* section 120)

77. How can an elder gracefully retire from active duty on the Session, or obtain a leave of absence, without shirking his responsibility? How also can membership in the Session be open to a steady flow of leaders?

RECOMMENDATION 4:

(a) That ruling elders serve on the Session for terms of five years at a time, followed by a leave of absence of two years.

(b) That ruling elders have the right to return to membership on the Session without re-election at the end of each two year leave of absence.

(c) That an elder who does not exercise this option of returning to the Session after two years without re-election, may at a later date return to the Session upon re-election.

(d) and that the Clerks of General Assembly be instructed to draft the necessary changes in *The Book of Forms* to be submitted to the Presbyteries for consideration under the Barrier Act.

The following words were added to part (a): "except when in the judgment of the Presbytery it be deemed necessary to allow their re-election immediately." The Assembly then referred the recommendation to the Presbyteries for study and report to the next General Assembly.

This referral "for study and report" was not "under the Barrier Act." Presbyteries therefore are not required to respond with a simple "yes" or "no", but may explore the whole issue freely and offer amendments. Before becoming law, the matter would have to be

sent back to the presbyteries "under the Barrier Act" by a future Assembly.

The practice of limiting elders' terms of service on the session is now common in Presbyterian and Reformed Churches. Ordination for life stands unaffected by the practice of term service. Elders not on the Session may continue to represent their congregation in presbytery, synod and General Assembly, when appointed; may serve in the communion service, and perform other duties normally assigned to elders.

Term service on the Session is intended as a device to promote

good government in the Church. It provides for a rotation of leadership responsibility, relieves senior elders of duties which they may prefer to hand over, encourages younger members to assume responsibility, and prevents the life and thought of the Session from becoming static.

Clause (b) gives elders the right to return without re-election to the session for another term after two years. This provision protects elders and frees them to rule according to conscience. It removes the remote possibility that an unpopular stand by an elder might prevent his re-election.

78. A major problem in the church is the tendency of many congregations to be inward-looking and building-centred, to the detriment of the commission of Christ to go into all the world with the "Good News." The migration of membership away from the area of the building, the gradual decline of inner-city and rural congregations and the swing away from the post-war church boom, all contribute to a tendency towards defensiveness, defeatism and survival-consciousness. The task of the church becomes grim rather than glorious, and direction in the congregation's life and program can be lost.

RECOMMENDATION 5: That congregations be urged to take their communities more seriously and to discover areas of need in which the congregation's resources of people, buildings, and gifts can be used to serve the community with the whole gospel.

The recommendation was changed to read "that congregations and

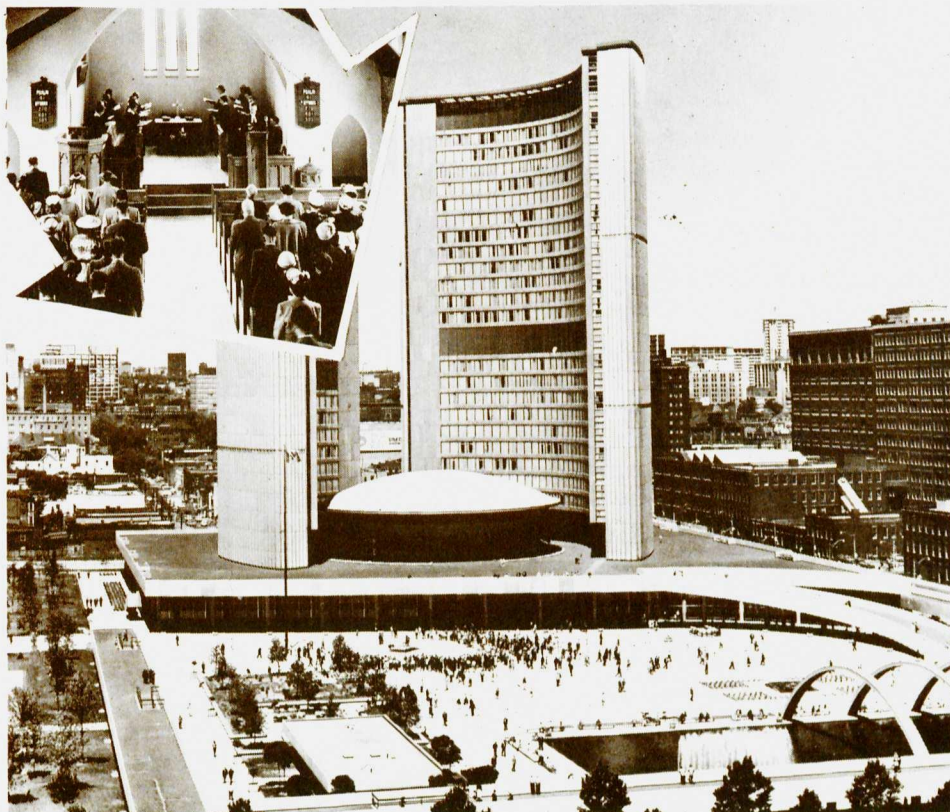
ministers be urged..." and was then approved.

"Congregations are inward-looking and building centred." Such attitudes are based on how we see ourselves as "church", and what we understand about our relationship to the "world" around. (See the issue "Church and Society" elsewhere in this report).

Is the church building a centre of "religious" activities for a group of religious people separated from the community? This recommendation in effect

says "No", and urges congregations to make themselves and their facilities available to the world; to get involved in its life, witnessing to Christ through participation and service in meeting human needs.

Christ told his followers that he and they had come into the world to serve. His own life is the pattern for church action - including his ministry to social misfits and sinners of all kinds.



RECOMMENDATION 6: That congregations be urged to link their occasions of study and worship to the specific tasks of outreach in which their members are engaged.

The General Assembly approved this recommendation.

Sunday morning worship is so often worlds apart from the situations out of which people come, and to which they return. How can it be made more meaningful, more real, more related to the needs and the responsibilities of the worshipper? How can the things we do and say when we come together for worship and study interlock with our thoughts and actions on the job, in the home, among our friends? More specifically, how can our worship and study equip us more effectively for our day-to-day missionary responsibility?

The committee on worship and nurture (recommendation 2) working with the minister should plan the worship and study life of the congregation so as to equip people to serve Christ as his representatives in the world, and undergird the congregation's missionary outreach. (Recommendation 8 (b) asks General Assembly boards and committees to provide suitable printed and audio visual resources to assist congregations in this undertaking.)

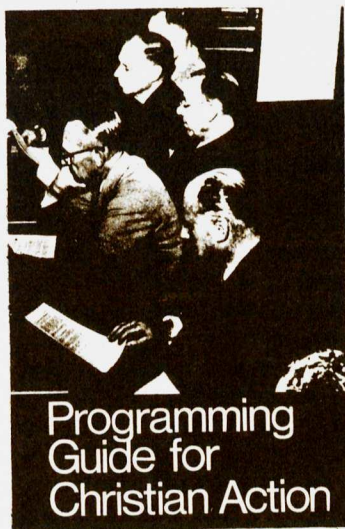
RECOMMENDATION 7: That congregations be urged to avail themselves of the many helps now existing for developing the planning process; including clarification of purpose, identifying goals and objectives, implementing plans to achieve these goals, and evaluating the results at regular intervals. (Note 12, p.68)

The General Assembly approved this recommendation.

Good planning is of critical importance for a congregation to become effective in mission. Missionary information and ideas, prayers and exhortations are not enough: action in mission is required. But this can only happen when people clarify their purpose as a congregation, set specific objectives for missionary action from year to

year, devise suitable plans for missionary action, mobilize and put to work their resources of persons, facilities and money, and do regular evaluation of the results and the changing situation and needs toward which their mission is directed. This is what is meant by the "planning process."

Some simple basic guidance for congregational planning will be found in the "Programming Guide for Christian Action" published jointly by the program boards of the General Assembly through the Co-ordinating Committee on Adult Education, 50 Wynford Drive, Don Mills 403, Ontario. (See also resources in the bibliography of this report.)



In addition to this planning guide, assistance can be sought from the program boards for resources and training services in the "planning process." (See recommendation 8).

RECOMMENDATION 8: That program boards be instructed to provide assistance to congregations in the following ways:

(a) Providing training in the planning process through their field staff;

(b) Providing printed and audio-visual resources to enable congregations to relate their study and worship to their outreach program.

The General Assembly approved this recommendation.

All the program boards of General Assembly employ staff persons whose duties include functioning as resource people for congregations and presbyteries. From time to time, these boards have offered program material which was intended to give information or to provide nurture or to train people for specific tasks. Thus considerable initiative has come from the program boards. The current trend is in the opposite direction; congregations and presbyteries

are identifying the goals they should be achieving, and are looking to the national agencies of the church to supply resources and skills to assist them.

The intention of Recommendation 8 is that the program boards respond to the needs of the congregations and presbyteries. It is therefore up to the congregations and presbyteries to tell the boards what their needs are.

RECOMMENDATION 9: That Presbyteries be encouraged to experiment in new forms of mobile task-oriented congregations.

The General Assembly approved this recommendation.

Many congregations expend the major part of their efforts in erecting and maintaining buildings, in developing a highly organized and "successful" program, or in preserving the life of the institution. Such congregations have missed or lost their understanding of the primary purpose for which the Church exists.

Program, organization, buildings, and facilities are all means to be used, flexibly and experimentally, in fulfilling the Church's primary purpose of mission in the world.

The missionary frontier today is in every community. Christians who worship and work in traditional Church structures need both vision and incentive to recognize how urgent are the tasks at hand, and how inadequate some of our structures and practices are to

cope with new situations and new missionary needs.

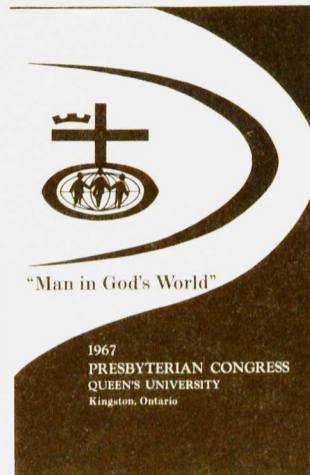
This recommendation asks that presbyteries take the lead in developing new forms of church life and mission, not necessarily patterned after our typical residential community congregation.

The word "mobile" suggests freedom from the usual heavy investment in real estate ownership. The term "task-oriented" suggests congregations formed around some particular need or piece of service, possibly for a limited period of time, by persons having a special interest in or gifts related to this task.

There are numerous recent books describing experimental ministries and new types of church life and mission. (See the bibliography of this report.)

Congresses

79. The church needs to find avenues and structures that will widen participation and improve communication between the people and those whom they elect to office in the church.
80. Many Presbyterians are anxious to have greater involvement, to participate more fully in the processes of evaluating, planning and shaping the future course of congregations and the church at large.
81. In our doctrine of ministry, we make an increasing place these days for lay ministry, and we are constantly urging the laity to take a larger part in the life of the church. But in practice, we have not worked out suitable machinery to allow this to happen as fully as it should. There is a widespread need at all levels of church life to provide new channels and structures that will gather in and put to work the rich human resources of the church.
82. One major means of achieving this is to develop the congress idea, which has found favour in recent years. Congresses have tended to be educational and often inspirational. They



broaden peoples' horizons and lift their morale. But when Presbyterians are gathered in congress to think and talk about the church's purpose, policies and programs, they need to know that those who hold office and make decisions in the church are listening, and that the people of the church can help in some way to shape and redirect the church's life. We need to recognize the congress as a valuable supplement to the work of the courts of the church, and make authoritative provision to give congresses proper access to the courts.

RECOMMENDATION 10: That the General Assembly encourage broader participation by the people of the church through congresses, initiated or recognized by the courts of the church, which would consider church affairs and bring their findings and recommendations to the courts; the court in each case to inquire diligently into what the people have to say, and to decide how the mission and life of the church may best be served in the matters the people have raised.

The General Assembly approved this recommendation.

RECOMMENDATION 11: That the General Assembly publicize to the people of the church their privileges as members and adherents to assemble for the consideration of church affairs, and the means provided in the law of the church whereby their findings and recommendations may be brought before the courts of the church for consideration.

The General Assembly approved this recommendation.

Recommendation 10 speaks about congresses which are initiated or recognized by the courts of the Church. Occasionally Presbyterians may have occasion to gather together around some common concerns but without any official sanction from the courts. Such gatherings may wish to express a critique of church life which may or may

not be welcomed by courts or committees (the *establishment*.)

Recommendation 11 is based on the assumption that those who govern and administer church affairs are well advised to be open at all times to what the people of the church have to say. The recommendation points to the fact that our Book of



Congress of Concern, Toronto, 1968

Forms makes provision for the people's access to the courts under certain conditions, and asks that Presbyterians should be informed of how they can be heard.

The most pertinent passage from *The Book of Forms* reads as follows: (Chapter 2.)

73. "Every member of the Church has the right of access to any church court by petition or memorial. He has direct access to the Session of the congregation to which he belongs, but a petition or memorial to a higher court must, in the first place, be presented to

the Session, with a request for its transmission.

74. "A lower court transmits a petition or memorial with or without approval or concurrence, as it sees fit. Before transmitting, the court should see that the petition or memorial is in proper form and expressed in respectful language. If transmission is refused, the petitioner or memorialist has the right of appeal.

75. "These rules apply alike to a petition or memorial from an individual, from any number of persons, from a congregation or from a lower court."

Youth in the church

83. The General Assembly decided in 1967 that young adults should be drawn more fully into the life and work of the church, and that the courts of the church should be asked to appoint capable young adults to boards and committees to share in planning and decision-making.
84. Some progress is being made in this direction, but many ministers and elders may not even be aware yet of the Assembly's decision on this question.
85. We are often told that more than half the world's population is under twenty-five years of age. This is not new. What is new is that people are living longer. In the past, when life expectancy was thirty-five years, the young adults were the leaders both in the church and society. Today people live longer and continue to act in all facets of life to the exclusion of those who, in the past, would have borne all the responsibility. As a result, the number of young adults actively associated with the Presbyterian Church in Canada is pitifully small.
86. Not only is the church not succeeding in extending a gospel ministry to any substantial segment of the young adult population. But the church is being deprived of the awareness, energy, and creativity which young adults could be contributing to its life and mission.
87. Perhaps one of the most important factors in whether young adults will associate with the Presbyterian Church in the years ahead will be the church's attitude and response to the challenges of change and renewal.
88. One of the encouraging features of recent congresses has been the large number of young people participating, and the absence of any serious generation-gap in the lively discussion and fellowship! To bring this same thing to pass in the life and worship of our congregations is surely a major objective for the coming years.



Coffee House

89. Little new information has come to L.A.M.P. this year concerning young adults and youth in the church, although contacts were made with synod young people's societies and with students' societies of our three colleges.

90. Several problems require continuing attention: How to maintain contact and dialogue with young people; how to extend a supportive ministry to them which is not tied to traditional church structures and programs; how to open up congregational life and work to them so that they feel welcome, accepted and needed; how to better equip leaders for youth ministry.

RECOMMENDATION 12: That the General Assembly reaffirm its policy that a larger place be made for youth and young adults in the courts and committees of the church, and urge that this policy be implemented.

*Recommendation 12:
the verb "urge" was changed to
read "instruct". The recommen-
dation was then approved.*

*The Assembly also sent down
under the Barrier Act a motion
to lower the minimum age for
election to the eldership to
18 years.*

RECOMMENDATION 13: That all adult Presbyterians be urged to listen to the voice of youth, including those presently alienated from the Church, by seeking opportunities to enter into conversation with them.

The General Assembly approved this recommendation.

The word "conversation" suggests a simple human approach, person-to-person, in mutual esteem and mutual interest. Responsibility for making the first move toward such conversation is placed clearly on adult Presbyterians. Interested listening and desire to learn on the part of adults will open the way for genuine communication, and a greater readiness by youth to listen and learn also. In an age of rapid

change we must have the combined sensitivities and insights of both young and old.

The "alienated" are particularly valuable conversational partners. Through their eyes, we may see the Church from sharply different angles. Listening and trying to understand will keep us humble and open to correction; and it may also help to heal the causes of their alienation.



RECOMMENDATION 14: That congregations and presbyteries, with the assistance of program boards of the church, provide more support and better training for those young adults and adults who are willing to serve in the church's youth ministry, including training in human relations and sensitivity.

The General Assembly approved this recommendation.

Initiative should come from the congregation and the presbytery. Program boards will help by providing resource materials and leadership assistance on request.

Better training, and top quality work are needed for every phase of the Church's youth

ministry. Much of the concern and anxiety of adults needs to be converted into continuing commitments of action and support. The real need in youth ministry is for more mature adult Christians who are neither afraid to be, nor reluctant to do.

RECOMMENDATION 15: That all those holding office in the church, especially those who are members of the courts and boards, take steps to ensure that all members and adherents of the church, whether youth, adults or older adults, have opportunity to share fully in the church's life and mission in whatever ways they may be qualified by their gifts and experience.

The General Assembly approved this recommendation.

Our concern to bring youth more fully into the life and work of the Church is part of a larger general concern - the involvement of all the members of the Body of Christ. Elsewhere in this report the focus is on drawing women more fully into the life and work of the Church.

Not mentioned in this report is the need for more attention to aging folk, and to making bet-

ter use of their abilities, experience, and the time that often hangs heavy on their hands.

This recommendation gathers up all such concerns and directs the problem to office bearers at all levels of Church life: the proper use of the human resources of the Church deserves serious study and definite action.

Women in the church

91. Since the 1966 General Assembly, women have had complete equality with men for election to the courts and committees of the church. But representation of the women of the church on these bodies, in actual practice, will probably remain disproportionate for some time to come.

92. Some women do not now, and perhaps never will, wish to be involved in any way with the courts of the church. These women are content to be part of the unrecognized army who tirelessly labour, and raise funds to maintain manses and to provide new facilities in local churches. They also spend themselves in work with children and youth, and in community services.

93. Some church women, however, are concerned that they, as a group having special needs and gifts, do not in practice have access to the policy-making bodies of the church. The phrase "the disenfranchized half" is sometimes used. They are entitled to hold office, and are willing to do so, but are not granted the opportunity.

94. While it is recognized that this is a time of transition in the traditional structures of women's work in the Presbyterian Church in Canada, this should not be used as an excuse for ignoring other aspects of this complex issue - the role of women in the life and mission of the church.

RECOMMENDATION 16: That all courts, boards and committees of the church be urged to seek out and bring in to the policy and decision-making bodies of the church women who are willing and able to serve.

*Recommendation 16:
the verb "urged" was amended
to "instructed", and after the*

*words "church women" was added
"as well as men". The recom-
mendation was then approved.*

It is interesting to note that General Assembly made a fundamental change in this recommendation. The recommendation as amended allows special attention to be given to involving women, but not apart from a corresponding emphasis on the involvement of men.

In many congregations, more women are already involved than men. Women have often provided most of the active leadership, done most of the work, and constituted the majority of the worshipping congregation. The emphasis on the involvement of men is an obvious need.

On the other hand, women have largely been kept out of the

policy and decision-making bodies of church courts, boards, and committees. They are now eligible for all such offices. But the effects of years of tradition will require time and energetic effort before women are accepted equally with men in policy and decision-making responsibility. It is toward this need that recommendation 16 was directed.

General Assembly has made this an instruction. All moderators and clerks of courts, chairmen and secretaries of boards and committees, are therefore required to take appropriate action.



RECOMMENDATION 17: That all courts be open to and supportive of the legitimate aspirations of women within their bounds, and make every effort to assist in the furtherance of these aspirations.

The General Assembly approved this recommendation.

French-speaking people in Canada

95. Canada has been founded upon two language groups, each having a specific culture. The Presbyterian Church must consider its responsibility towards the French-speaking people of Canada at a time when the identification between French culture and Roman Catholicism tends to be lost.

96. We must find ways to witness in a more effective manner among French-speaking people, especially in Quebec.

RECOMMENDATION 18: In order to engage in a larger ministry in predominantly French-speaking communities, professional church workers obtain at least a working knowledge of the French language, and that money be made available from bursary funds, scholarships or otherwise, for intensive courses in French language and culture.

RECOMMENDATION 19: That the Home Missions section of the General Board of Missions be encouraged to approach other denominations with a view to cooperating with them in French work.

RECOMMENDATION 20: That our French-speaking congregations be encouraged to cooperate with those of other denominations.

The General Assembly approved these recommendations and made two additions as follows:

(1) that a committee of the Assembly be established to co-ordinate policy and programme of the Presbyterian Church in the area of French work." The committee is to be appointed by the Moderator. "(2) that in

future, reports and recommendations to the General Assembly relating to French work and French-English relations be printed in both official languages in the Acts and Proceedings, and that translation service be provided for commissioners."

(continued on page 50)

Les Francophones du Canada

95. Deux groupes linguistiques ont fondé le Canada, lui apportant chacun sa propre culture. L'Eglise presbytérienne doit faire face à ses responsabilités vis-à-vis des francophones du Canada, à l'heure où la culture française et le catholicisme commencent à s'identifier comme deux choses distinctes.

96. C'est à nous qu'il revient de trouver des moyens plus efficaces d'en rendre témoignage auprès des francophones, plus particulièrement ceux du Québec.

RECOMMANDATION 18: En vue d'étendre le sacerdoce au sein de communautés à prédominance francophone, les travailleurs professionnels de l'Eglise devraient au moins connaître les bases véhiculaires du français et, à cet effet, ils devraient bénéficier de fonds d'étude, de bourses scolaires ou de toute autre facilité pour entreprendre l'étude intensive du français et de sa culture.

Cette recommandation a été adoptée par l'Assemblée Générale.

RECOMMANDATION 19: Engager le département des missions nationales du Conseil Général des Missions, à approcher les autres confessions en vue d'une coopération au sein des missions francophones.

Cette recommandation a été adoptée par l'Assemblée Générale.

RECOMMANDATION 20: Encourager nos congrégations d'expression française à coopérer avec les membres d'autres confessions.

Cette recommandation a été adoptée par l'Assemblée Générale qui l'a complétée par deux addenda: a) "Qu'un comité d'assemblée soit créé pour coordonner la politique et le programme de l'Eglise

presbytérienne en ce qui concerne les missions francophones, b) qu'à l'avenir, les rapports et recommandations soumis à l'Assemblée Générale au sujet des missions francophone et des

In section one of the report under the heading "The Country We Live In," the point is made that bilingualism and biculturalism are essential characteristics of Canada.

In its official church life, the Presbyterian Church in Canada seems to have largely ignored the "French fact" in the nation's life. We have only three French-speaking congregations. And there is little evidence that our English-speaking congregations are taking any active interest in their French-speaking neighbours.

French Canada is going through a social revolution. Secularization has engulfed a people who until recently were controlled by an authoritarian religious-political system. More than ever before there is a need for a strong evangelical Christian witness to the French-speaking people of Canada.

Furthermore, if ministers and congregations in French-speaking areas of Canada are going to understand and enter into community life in Christ's name, then they must become fully conversant with the French language and culture.

relations entre franco-phones et anglophones, paraissent dans les deux langues officielles dans les Procès-Verbaux et qu'en outre, un service de traduction soit mis à la disposition des commissionnaires."

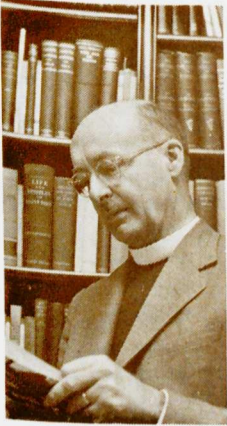
Dans la première partie du rapport, sous le titre "The Country We Live In" (Le pays dans lequel nous vivons) il est souligné que le bilinguisme et le biculturalisme sont des caractéristiques essentielles, inhérentes au Canada.

Or, dans son existence officielle, l'Eglise presbytérienne ne semble pas avoir tenu compte de l'élément français de la nation. Nous n'avons en effet que trois congrégations d'expression française et les évidences d'un intérêt positif de la part des congrégations anglophones vis-a-vis de leurs consœurs françaises, ne se sont pas manifestées.

Le Canada d'expression française traverse actuellement une révolution sociale. La laïcisation a submergé un peuple qui, jusque tout récemment, se trouvait sous la férule d'un système politico-religieux rigoureux. Plus que jamais, il est indispensable que la parole de l'Evangile soit fortement

(voyez, p.68)

Ministry



97. Many in the church are asking why our colleges are not training men and women for new kinds of specialized ministries and for an approach to parish ministry that would better meet the needs of modern mobile society.

98. It is easy, however, to talk about specialized ministries in a vague way. First the church must establish specific ministries to meet special needs. This in turn would make possible specific goals for the training of personnel, and provide employment opportunities for people with such training.

99. The colleges usually train people for the kind of ministry which the church at large accepts. If there is a need for new forms of ministry, and new training for these ministries, the General Assembly must first study these questions, then decide, and instruct the colleges accordingly.

RECOMMENDATION 21: That a standing committee be created to recommend to the General Assembly the training requirements for lay and ordained professional church workers, consisting of:

- (a) four people with competence in the fields of university instruction, business administration and the social sciences.
- (b) one representative from each of the Boards of Christian Education, Evangelism and Social Action, Stewardship and Budget, Home Missions, Overseas Missions, W.M.S. (E.D.) and W.M.S. (W.D.),
- (c) two pastoral ministers,
- (d) two consultants from each of the three church colleges,
- (e) two consultants from among the recent graduates (two to four years from graduation) of each of these colleges.

Recommendation 21:
was revised as follows: "that a standing committee on training of professional church workers be created to advise General Assembly on training for lay and professional church workers consisting of: (a) four people with competence in the fields of University instruction, business administration and social sciences; (b) one representative from each of the Boards of Christian Education, Evangelism and Social Action, Stewardship and Budget, Home Missions, Overseas Missions, W.M.S. (E.D.), W.M.S. (W.D.);

(c) two pastoral ministers and one woman professional church worker of not less than five years experience; (d) one representative from among recent graduates (one to four years) from each of the three colleges; (e) one representative each from the faculty, the board and the student society from each college, in each case to be named by the respective bodies."

The recommendation was approved in principle and referred to the new planning and development agency (recommendation 32) for implementation.

RECOMMENDATION 22: That this committee be given a budget of \$1,000 for its first year of operation.

Recommendation 22:
referred to the Administrative Council to find budget.

Training requirements depend on the type of service or responsibility to be undertaken.

Our concept of Christian ministry has been changing. The ministry of the laity has come

into greater prominence; the ministry of the clergy has been broadening into various fields of specialization; interrelationships between the various ministries of all Christians are being defined in new ways.

Training for ministry is of crucial importance to the church. High quality training for clergy and laity is essential, as it always has been. But training requirements are difficult to define, because understandings of ministry are in flux, and because education itself is undergoing radical reform today.

The task of this new committee is both urgent and difficult. Its membership composition is an attempt to bring to bear on the problem a wide range of competence and experience. Its findings will affect not only the future work of our three colleges, but also the boards and organizations involved in programs of lay education and training.



100. The gospel does not change, but the means of communicating it have always changed as society has changed. Our Lord used a boat for a pulpit; medieval religious art was an important aid in communicating the gospel to illiterate multitudes. Today, social change is more rapid than ever before, and communicators of the gospel need a continuing educational process, and in some cases retraining.

RECOMMENDATION 23: That fees and leave for study at a recognized college, for a period of not less than two weeks per year, be part of the structure of stipend and allowances for pastoral ministers, deaconesses, catechists, women missionaries and field workers.

*Was amended to read as follows:
"that fees and leave for study
at a recognized college or other
approved institution of learn-
ing, for a period of not less
than two weeks per year, be*

*part of the structure of sti-
pend and allowances for pas-
toral ministers, deaconesses,
catechists, women missionaries
and field workers." The recom-
mendation was then approved.*

It was understood that by mutual arrangement this study leave may be cumulative but that all concerned be advised to take advantage of this policy at least every third year.

Continuing education, and job retraining are now widely accepted as essentials in the modern world, if adults are to keep pace with change and development.

The Church appears to be slow in realizing or acting upon the same need in matters of Chris-

tian faith and life. The training of professional church workers can never be fully or even adequately achieved in the initial training period that leads to their ordination or designation.

This recommendation is designed to remove some of the practical barriers that prevent continuing education and retraining. Hopefully the people of our congregations will come to expect and fully support regular study and training for those who serve them as employed church workers.

101. There are several needs at present in the general field of personnel work in the church. For instance, more information is constantly needed on the training, gifts and experience of church people, both laity and clergy.

102. Or again, when a member of the church responds to the call to serve in a professional capacity in the church, he or she trusts the church to be a good steward of the personnel resources thus enlisted. Many feel that personnel policies and support structures for ministry are not adequate in such areas as:

- (a) assessing the gifts or lack of same before the candidate embarks on a long and costly training program,
- (b) the operation of the call system in a geographically wide-spread country,
- (c) counselling facilities to assist in assessing the direction of one's church career in the light of training and gifts, and assisting those who should leave the employment of the church to do so with dignity,
- (d) practical apprenticeship,
- (e) ordination, designation, and recognition questions and procedures,
- (f) appointments procedure,
- (g) continuing education,
- (h) stipend and retirement provisions.

RECOMMENDATION 24: That a personnel committee of six members be established with one full time executive person and stenographer, whose functions would include:

- (a) gathering data on the resources of church personnel, both laity and clergy;
- (b) acting as a clearing house for professional church workers desiring employment and those requiring their services;
- (c) developing *support structures* for church employees;
- (d) projecting future personnel requirements;
- (e) and fulfilling the terms of reference of the Committee on Recruitment and Vocation after the present research project of that Committee has been completed.

Part (e) was amended "that the planning and development agency proposed in recommendation 32 be asked to study the functions and relationships of the Committee on Recruitment and Vocation to the Personnel Committee and report to a future Assembly." The Assembly agreed

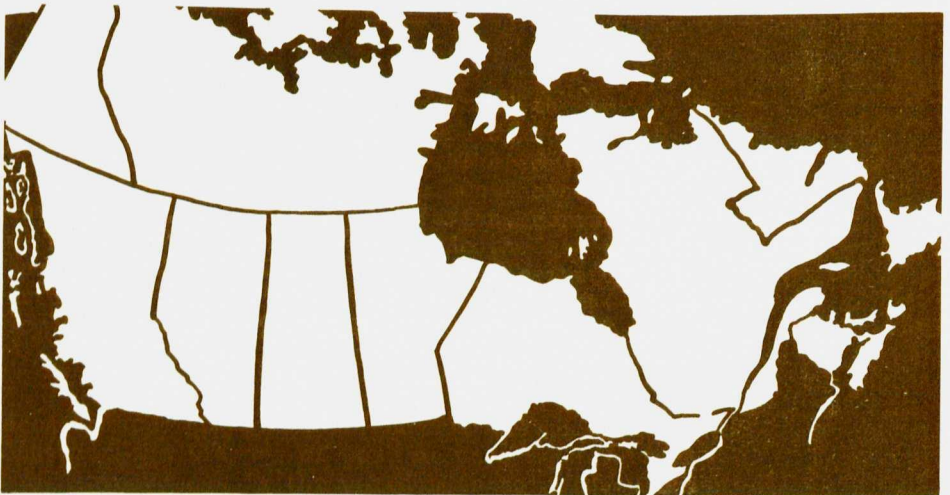
that the whole recommendation be referred to the Committee suggested in recommendation 32 for implementation, and to ask the General Board of Missions to provide initial staff and clerical assistance to do this work.

The national structures of the church

103. A number of submissions have been received by L.A.M.P. calling for changes in the structures and activities of the boards and agencies of the General Assembly.

104. These submissions are in succession with a series of overtures to the Assembly and several major reports which have been before the church over the last several decades.

105. One of the complaints most frequently heard is that the national agencies are over-staffed in relation to the size and resources of the church. Another is that there is poor communication and lack of rapport between the national agencies and the presbyteries and congregations. A third is that the services and activities of the program boards tend to overlap, and to produce programs which congregations neither want nor need. A fourth complaint is that in the matter of coordinating and establishing priorities for church program, the present structures of boards and committees and Administrative Council do not seem to have adequately solved the problem.





Entrance to
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Don Mills, Ont.

106. Decentralization - There has been a call to consider decentralization of some of the national program services. It may be that regional diversities in Canada provide some foundation for such a proposal. But decentralization can mean a number of different things, and this matter requires study and definition. Preliminary consideration has been given to this by L.A.M.P., but it would be premature at this stage to make a judgment as to the value and feasibility of various types of decentralization at this time.
107. Principles for Organizational Development - In thinking about organizational change at the national level, several principles have emerged which are cited here for the guidance of those who may continue this inquiry beyond the present year.
- (a) An organizational structure should always be based and built on clearly defined needs, purposes and functions.
 - (b) The definition of functions and structures at the national level of church life must be developed in coordination with definitions of function and structure for other levels of church life. (This does not mean that the structures must be in parallel, but that they must be designed to form a coordinated total structure.)
 - (c) In determining the functions and services required at the national level, the church should be consulted. This would help to build confidence, rapport, and mutual support, which are so essential to the proper functioning of the national agencies of the church.
 - (d) The present boards and committees should also be consulted in relation to changes which will affect them and their work at the national level of church life. (The most effective processes of structural change in modern business are based on a cooperative principle of organizational development.)
 - (e) Church structures and services should be under constant review and development, because the needs which they serve can never be assumed to be fixed or unchanging. The social context of the church's life and mission is in constant flux.

RECOMMENDATION 25: That a careful study be made of the functions and services needed by the church from its national agencies, in consultation with presbyteries and congregations, and with the present boards and agencies of the Assembly.

After the words "national agencies" there was added: "and of the Price-Waterhouse report of

1959-60." The recommendation was then approved.

RECOMMENDATION 26: In the light of the definition of functions and services arrived at under (25) above, that a plan be devised to develop appropriate structures for the national agencies of the church.

The General Assembly approved this recommendation.

108. Leadership for Organizational Development - Leadership for the task of organizational development at the national level is a critical factor in whether planned and comprehensive changes can come about, how soon, and how effectively. During the current year, two committees have been studying these matters at the national level, the Committee on Life and Mission, and the Committee on Organization and Planning which is a committee of the Administrative Council. Some preliminary consultation has taken place between these two committees.

109. For such a complex and demanding task it is evident that a period of at least three to five years will be required. It is also evident that the services of a small but competent staff will be needed, and that specialists in management and organizational development should be consulted from time to time as the work requires it. Elsewhere in this report (Recommendation No. 32) a planning and development agency is suggested to deal with this project, and other long-term priority matters which are presented in this report to the Assembly.

RECOMMENDATION 27: That recommendations (25) and (26) be referred for implementation to the planning and development agency of General Assembly proposed in Recommendation 32 along with the balance of this section of the L.A.M.P. report (on National Structures) for consideration.

The General Assembly approved this recommendation.

Experimentation in church government and administration

110. *The Book of Forms* is a subject of concern to many Presbyterians. Viewpoints in the church vary widely. Some have great confidence in the laws and usages of the church, while a few feel that nothing short of a whole new approach will suffice.

111. On numerous occasions during the year, the L.A.M.P. staff has heard in different parts of the country comment to the effect that we needed a new *Book of Forms*. Such a statement requires definition for it can mean many things. Perhaps for a few, the statement meant that they could no longer believe in our life-time ordination of ruling elders or our system of a hierarchy of courts. But for the majority, it seemed to reflect a general discontent with the mood and spirit in which the laws and usages of the church are applied. They speak of legalistic attitudes which seems to run counter to a gospel of grace; of rigidity, resistance to change, and unbending authoritarianism.

112. On the other hand, many are equally vehement in support of *The Book of Forms*. They point to its provisions which, when properly administered, provide for church discipline that expresses Christian love in its highest forms, and to the provisions which it contains for bringing about change in the laws of the church, and for protecting personal rights and freedoms.

113. Many of the difficulties arise from a lack of knowledge or a misunderstanding of the laws of the church. Sometimes, the stumbling blocks are custom or usage, and are not actually found within *The Book of Forms*.

114. Some have pointed out, rightly, that the book is open to revision and is being constantly changed. Many of the specific suggestions requiring change in *The Book of Forms* which have been brought to the attention of L.A.M.P. are the kind of thing that can readily be channelled through overtures and brought to the General Assembly and the church at large by this means. It has not been possible in the time available for L.A.M.P. to deal with many of these specific suggestions calling for change in *The Book of Forms*.

115. However, it does appear that there is some inflexibility on the part of ministers and elders, some of whom seem bound by the letter of the Law, more than by its intent. On occasion, they use the provisions of *The Book of Forms* to block change. And it would be very desirable if a way could be found for the Assembly to encourage Sessions and Presbyteries to adopt an attitude of openness toward controlled and guided experimentation.

116. Presbyterians, traditionally, have moved toward change very slowly and cautiously. But today we find ourselves in a time when the rate of change going on around us may make it difficult for our normal procedures to bring about the necessary adaptations of church government and administration quickly enough.

RECOMMENDATION 28:

(a) That the Assembly designate the next five years as a time for study and experiment at all levels of church life (within the law of the church) in matters pertaining to church government and administration, Sessions and Presbyteries being encouraged to interpret the law of the church with as much openness and flexibility as the law allows.

(b) That Presbyteries and Sessions be ready to report to the General Assembly (or an agency established for the purpose) whatever findings they may have from their study and experimentation.

The General Assembly approved this recommendation.

117. The Assembly would then be in a position in the light of the findings of this period of study and experimentation, to take suitable steps, if necessary, toward a revision of *The Book of Forms*.

RECOMMENDATION 29: That the General Assembly provide leadership at the national level for this study and experimentation in church government and administration, by referring the matter to a planning and development agency (Recommendation 32).

The General Assembly approved this recommendation.

Communications

118. We are making little effort as a church to understand the impact of the new developments in the communications field, or to learn how to put communications technology to work in the service of the church.

119. Back in 1958-59 the Price Waterhouse Report recommended the establishment of an integrated department of communications for the church at the national level in which the various agencies that disseminate news and information on behalf of the church would be consolidated.

120. This is still being talked about and advocated in various quarters of the church. But the matter takes on a new dimension and a new urgency in the light of the amazing developments in the communications field in the ten years since the Price Waterhouse Report made this recommendation.



121. The Audio Visual Department as presently constituted is only a token recognition of what is now becoming a major feature of modern life. Even as recently as the centennial year in Canada, EXPO '67 made Canadians aware in an altogether new way of the possibilities of audio-visual forms of communication. If we are to communicate effectively with people living in a country which is changing so rapidly as far as communications are concerned, we must seriously ask what the effect and effectiveness will be if we continue to assume that preaching and the printed page are still normative and adequate as modes for the communication of the gospel.

122. This is a vast subject with many implications for church policy and program. The cost factor has extensive ramifications. It would be premature to make proposals at this time as to how the church can catch up in the field of communications. But the very least that should be done at this stage is to recognize the problem for what it is and take steps to find some of the solutions.

RECOMMENDATION 30:

(a) That the Assembly instruct the Administrative Council to appoint an ad hoc advisory committee on communications.

(b) That the committee study the needs of the church in the whole field of communications, consult with and advise the Boards of the Assembly regarding communications in relation to their work, and report to the Assembly with recommendations either in 1970 or 1971.

(c) That the committee make a preliminary report to the Administrative Council, so that the question of financial support for proposed recommendations may be explored before being brought to the Assembly.

(d) That the committee consist of five to ten persons having special competence in various sectors of the field of communications and some understanding of the life and mission of the church.

After the words "in relation to their work" there was added: "and with communication departments of sister churches." The

recommendation was then approved and referred to the committee suggested in recommendation 32.

Conference centre

123. There is evident need for a Presbyterian conference centre somewhere in the population centre of the church.

124. In developing the human resources of the church, the value of conferences, residential centres and short-term training courses is now widely recognized throughout the Christian world.

125. Our own church has been talking about these matters for some years; but limited resources, a relatively small membership, and various administrative problems connected with properties we own, have prevented any effective action.

126. Presbyterian groups have been making use of facilities developed by other churches, by community agencies, or private business enterprise. It is becoming increasingly difficult to obtain accommodation in the conference centres of other denominations. We are now competing with many businesses and community groups for the use of these facilities, as the conference method gains in popularity.

127. Our church owns properties which are suitable for development into convenient conference centres with facilities for meetings and comfortable residential accommodation.

128. Because any good conference centre is now in demand from many non-church groups, it is economically possible to develop our own year-round conference centre, and over a few years to give it an administrative and program staff on a self-supporting basis.

RECOMMENDATION 31: That the General Assembly instruct the Administrative Council to establish a national church conference centre, or do otherwise to accomplish this purpose as it may in its wisdom deem best.

*Recommendation 31:
was referred to the Administrative Council.*

Continuity of leadership in on-going reform

129. It will be evident to those who have read through the report that many of the issues and concerns brought to the attention of the L.A.M.P. Committee during the year are of such a nature as to prohibit snap judgments and hasty decisions. The reform of the church is a "process" rather than an act. A good deal of thought must be given to such areas as the structures and activities of the boards and agencies of the church, the practicality of decentralization, varieties in ministry, church government and administration, and many others. Your committee therefore believes that the church would be greatly strengthened in its life and work by a properly conceived agency responsible for giving leadership in review and evaluation, long-range planning and development, for the years that lie immediately ahead.

130. The L.A.M.P. Committee (successor to the Special Committee re Recommendation #10, Administrative Council, 1965) has been working on an ad hoc basis during the past year - and rightly so. Accordingly, we believe that this phase of the work is finished, that L.A.M.P. should be discharged, and its three-man working staff returned to their respective boards. The fact remains, however, that if effective provision is not made for following up some of the major issues facing the church, much of the valuable work that L.A.M.P. has been permitted to do will be allowed to fritter away. Your committee has come to a strong consensus that a planning and development agency is necessary for the guidance and direction of the next steps in reform.

131. Your committee has arrived at this conclusion only gradually. Yet we believe it to be self-evident from the contents of the report. In order that the committee may give no grounds for misunderstanding which might tend to prejudice the matter, the recommendation is deliberately constructed in an 'open-ended' fashion.

RECOMMENDATION 32: That the General Assembly provide for continuity of leadership for on-going reform of the church, in matters such as the long term development needs described in this report, by setting up an agency for planning and development, for a period of three to five years beginning in 1969, having at least one executive staff member, competent secretarial assistance, and an adequate budget.

Adopted and the following motion was added: "(1) that the Committee on Organization and Planning of the Administrative Council be the agency for planning and development, (2) that this committee report both to the Administrative Council and to the General Assembly, (3) that the Administrative Council be instructed to add to the Organization and Planning Committee eight mem-

bers named by the Administrative Council on the recommendation of the L.A.M.P. Committee, (4) that an executive staff member be appointed by the Administrative Council on the recommendation of the Organization and Planning Committee and responsible to the Organization and Planning Committee, and that the Administrative Council seek means to find the budget."



Planning for mission in the 70's?

Notes

1. Page 7, Par. 8

The emphasis on man is made by Harvey Cox among others, and is documented in the paperback series *New Directions in Theology Today*, 1967. Philadelphia, Westminster Press; especially Vol. III *God and Secularity*, by John MacQuarrie; Vol. V *Christian Life*, by Paul Hessel; and Vol. VI *The New Humanism*, by Roger L. Shinn.

2. Page 7, Par. 11

The Bible has a robust hope based on God's love. The argument runs: since God loves us we can trust him with confidence. This hope, moreover, is seen as being fulfilled in history and beyond it. See Amos 9:11-15; Rom. 8:18-39; Eph. 1:3-14.

3. Page 7, Par. 12

See *The Gospel and Rapid Social Change*, by J. Stanley Glen. Mimeographed, 15 pages, 1968. Board of Evangelism and Social Action, Presbyterian Church in Canada.

4. Page 9, Par. 16

See *Report of the Royal Commission on Bilingualism and Biculturalism*, Vols. I, II, and III. Ottawa,

Queen's Printer. A resumé of each volume, intended as a guide for discussion groups, is available from the Canadian Association for Adult Education, 21 Sultan Street, Toronto 5, Ontario.

See also "Walls Between Canadians" - one of four studies for teenagers by the Board of Christian Education and the Women's Missionary Society, Presbyterian Church in Canada. This deals with walls between Indians and non-Indians.

5. Page 10, Par. 17

The quotations are from an article "Man's Use of God's Resources" by Msgr. John G. Weber, in *Stewardship Facts 1968/69*, pp. 49ff. See also *Stewardship Facts 1969/70*, pp. 54ff. Copyright National Council of Churches.

6. Page 12, Par. 27

Two reports on the Fourth Assembly of the World Council of Churches, 1968, should be consulted: *Uppsala Report*, by Kenneth Slack. London, SCM Press 1968. 88 pages, paper. A series of questions is inserted for use by study groups.

Life: New Style, by Harold E. Fey. Forward Movement Publications. 128 pages, paper. Each chapter concludes with Questions for Review and for discussion. See also *Ventures in Mission*, by Paul O. Madsen. New York: Friendship Press, 1968. 159 pages, paper.

by W. E. Fisher. Abingdon Press. Hard cover.

Tomorrow's Church, by William A. Holmes. Abingdon Press. Hard cover. 1968. 176 pp.

The Trouble with the Church, by Helmut Thielicke. Harper and Row. Hard Cover. 1965. 136 pages.

Who's Killing the Church? edited by Stephen C. Rose. Renewal Magazine. Paper. 141 pages.

7. Page 13, Par. 31

See *Churches Where The Action Is*, pp. 74-76, by Stewart Crysdale. Copyright 1966, Board of Evangelism and Social Service, United Church of Canada. Toronto, Ontario. See also: *Towards a Coalition for Development and The Report of the Canadian Conference on Church and Society*, published by that Conference. The latter book is edited by Walter F. McLean.

"Youth and the Affluent Society," by Paul E. Strauch in *Stewardship Facts 1968/69*, pp. 10-14.

9. Page 16, Par. 41

See also *All in Each Place*, Emma Lou Benignus. Forward Movement Miniature Books. Paper.

10. Page 19, Par. 49 (b)

For help in carrying out the requirements suggested in this paragraph, write to the Board of Evangelism and Social Action for their *Manual for Christian Social Action*, mimeograph.

8. Page 15, Par. 33

See *The Church*, by Hans Kung, p. 131. Copyright 1967, Burns and Oats, Ltd. Publisher, Sheed and Ward, New York.

Among the many books on the renewal of the Church, five may be consulted with profit.

The Grass Roots Church, by Stephen C. Rose. Abingdon Press. Paper. 1966. 175 pp.

Preaching and Parish Renewal,

11. Page 20, Par. 53

The theme of this paragraph is dealt with in six Bible studies, *God Reconciles and Makes Free*, by Prof. D.M. Mathers of Queen's Theological College. It is published by the World Alliance of Reformed Churches.

Two filmstrips are recommended from the series "Christian Witness - A Call to Renewal": (1) "The I and Thou of It"

(2) "Roomful of Miracles."
Another filmstrip on human relationships and communication is "Members One of Another."

12. Page 36, Recommendation 7
The following books and booklets will be helpful in local planning:

Manual for Christian Social Action; and *A Situation Close to Home* (both published by the Board of Evangelism and Social Action).

Cheerful Patcher-upper; and *Programming Guide for Christian Action* (both pub-

lished by the Co-ordinating Committee on Adult Education).

The Local Church Looks to the Future (A Guide to Church Planning) by Lyle E. Schaller. Abingdon Press, 1968. 240 pages, paper.

The Planning Process, Episcopal Church, 815 Second Avenue, New York, N.Y. 10017, U.S.A.

Pilgrim's Process, by Gerald Jud. United Church of Christ, Box 7286, St. Louis, Mo., 63177, USA.

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(de p.50)

représentée auprès des Canadiens d'expression française.

De plus, si les pasteurs et les congrégations dans les parties d'expression française du

Canada, doivent, au nom de Jésus-Christ, comprendre la communauté francophone et s'y intégrer, il est primordial qu'ils en apprennent la culture et la langue.

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Peggy Todd, Toronto: p.51;
Three Lions, N.Y.C.: pp. 22, 53.

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Church for Others, The. Two Reports on the Missionary Structure of the Congregation. World Council of Churches: Geneva. 1967. Paper. 135 pp.

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Goodman, Grace Ann. *Rocking the Ark*: Nine case studies of tra-

ditional churches in process of change. United Presbyterian Church, U.S.A. 1968. Paper. 214 pp.

Kloetzli, Walter and Hillman, Arthur. *Urban Church Planning*. Fortress Press. 1958. Paper. 186 pp.

Man in God's World. Theme addresses to the 1967 Pre-Assembly Congress, Kingston, Ont. Board of Stewardship and Budget. Mimeographed. 111 pp.

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Pattison, Clifford. *No Coward's Castle: An Experiment in Dialogue Preaching and Group Fellowship*. Epworth Press, London. 1968. Paper. 29 pp.

Pussy Cat Purr or Tiger Roar. Report of the Canadian Conference on Church and Society, May 1968, "Christian Conscience and Poverty." Available through Presbyterian Publications. Paper. 160 pp.

Renewal: It's Happening. Report of the Commission on Renewal in the Church, Anglican Diocese of Rupert's Land, Winnipeg. 1969. Paper. 134 pp.

Schaller, Lyle E. *Planning for Protestantism in Urban America*. Abingdon Press. 1965. Hardcover. 223 pp.

Appendix

Preface and introduction
to the L.A.M.P. report to
the 95th General Assembly

PREFACE

The Life and Mission Projects Committee respectfully submits to the 95th General Assembly, and to the church at large, the report of its work and findings during the year of its appointment. We do so with a profound sense of gratitude for the privilege that has been ours of serving the church in this capacity. In pursuit of the task assigned to us we have been extremely fortunate in the three members of the working staff on loan to L.A.M.P. from Board personnel. Individually and as a team, Robert P. Carter, John C. Cooper, and Wayne A. Smith have been tireless in every phase of the work allotted to them, and have proved themselves men of deep concern for the church, boundless initiative, and sound judgment. We have been happy, too, in more recent weeks, to have been able to enlist the editorial wisdom and experience of the Rev. Dr. W. H. Fuller in the preparation of the report. Finally, a word of commendation is in order for the L.A.M.P. secretary, Miss Gloria Hipson, whose competence has done much to relieve the members of the working staff of undue absorption in the routine duties of office and paper work.

It remains only for me to express my own genuine appreciation to the members of the committee, consultants, and staff group for their generous support and unswerving loyalty in our common effort to help the church restate for our day her goals and objectives in the service of her Lord.

Charles C. Cochrane
Convener

Westmount, Quebec
April, 1969

INTRODUCTION

1965 General Assembly Terms of Reference

That this Assembly appoint a special committee to undertake a thorough study of the vocation, work and mission of the Presbyterian Church in Canada in the changing life of Canada and other nations, and a study of the resources of the Presbyterian Church in Canada in persons, finances and institutions, and report its precise terms of reference to the next Assembly, and its recommendations to the General Assembly of 1967. *Acts and Proceedings*, p. 124.

1968 General Assembly

1. That General Assembly ask the special committee to continue to serve for another year, and authorize it:
 - (a) to co-opt additional members so as to have at least two members from each of the three central synods, and one from each of the others.
 - (b) to carry forward the work of the committee in ways which will involve the whole church as widely as possible, by such means as synodical or regional working consultations, widely distributed study papers, action projects, etc. Particular attention should be paid to paragraphs 3, 4, 5 of the section of the report entitled, "The Changing Life of Canada" page 315.
 - (c) to bring to the 1969 General Assembly a full report with recommendations for action.
 - (d) to seek a staff group of three, to be made available from the present personnel of the General Assembly Boards.
2. That General Assembly instruct and authorize the several Boards and Committees of Assembly to make adjustments in their 1968-69 budgets so as to provide the funds necessary for this committee. *Acts and Proceedings*, p. 94.

Method of Working

The report that follows - its proposals and recommendations - are the result of nearly eight months of exposure to congresses, conferences, consultations, conversations, correspondence, briefs, overtures, reports and interviews in accordance with the revised terms of reference quoted above. The volume of the "in-put" to the committee has accordingly been considerable - and varied. To facilitate the orderly arrangement of the material the committee was divided into six task groups as follows: (1) Report Production, (2) Canadian Presbyterians Today, (3) Ministry, (4) Mission (5) Congregational Life, (6) General Assembly, its Boards and

Committees; Presbytery and Synod. Each in its own area, the task groups set about identifying issues and establishing priorities among them, discussing optional solutions appropriate to each, formulating recommendations, and indicating the board, court, or agency to which each might properly be referred for action.

It soon became apparent that some of the key problems arising from the material in hand are "short term" issues, requiring perhaps only the adoption by General Assembly of suitable recommendations; while others are "long range" concerns, involving a good deal more study and research than the committee has been able to give them before action can be taken. For this and other reasons some commissioners may be disappointed in the report, believing that the committee has been "too timid," or feeling that in some important respects the committee has failed to "follow through." The committee would hope for a more charitable verdict on its labours. The work originally assigned to the special committee Re Recommendation #10 (1965), and more recently to L.A.M.P. involves a process, not a series of decrees; and we modestly believe that L.A.M.P. has pointed the way to a beginning, not an end, in the reform and renewal of the church. Accordingly, it is imperative that provision be made for continuity of leadership in the major complex issues facing the church in the years which lie immediately ahead.

Perhaps the key word to express the mood of the church, arising out of the material made available to L.A.M.P., is "participation": the recognition at all levels of church life of the need for it, and the readiness of our people to engage in it. The earnest desire of our people for increased opportunity for vital participation in the life of the church is the most encouraging single discovery to emerge from the year's work.

Insofar as our present structures have tended to limit participation, or have appeared to do so, they must be amended or replaced if the faith and hope of Presbyterianism are to be given their fullest expression in the life of our nation.

The Committee on Life and Mission 1968-69



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